[65 cont.]

101 north. Beyond this there is a great river and many black people
131 (Okawango). They know only the Herero as their western neighbors. In other words, they came much later than the latter. Unquestionably as recently as 20 years ago some people of this group were still settled along the central Omurambo Omatako, where F. Seiner reports them from Otjituo and Nuragas. The Naron live south of them, and to the southeast the ǂAuin. In the southwest, at least formerly, there were Bushmen of the Hei//om group and /Gowanin (Sand Kaffir). Probably these Hei//om were the people formerly designated as Saan. Nogau, ǂAuin, and Naron actually belong to
[101] the Kalahari group. Throughout the farm zone which formerly
[175] extended to the English frontier, the tribal units were more or less
648 destroyed, and there arose a mixed Bushman population which constantly replenished its numbers from the free tribes. On the other hand, however, Bushmen from the farm zone always went back to the bush, partly of their own free will and partly in flight from the police. In the Gobabis district the boundary of the police zone coincides with the land boundary. The relationships between the Whites and the Hereros on the one hand, and the Bushmen on the other, are therefore [66] very tense. A few years ago,
175 648 after the Bushmen had been prohibited from hunting big game, they rebelled and declared a feud against the magistrate in Gobabis by shooting some arrows against the door of his house one night. The magistrate, Van Rynefeldt, wanted to hunt them down in the bush, but was struck by a poisoned arrow shot from ambush and died. A great roundup of Bushmen was organized and many of them were taken to the prison in Gobabis, where a number of them died as a
[178] result of the vitamin-poor diet. Since then the Bushmen in this region have again chosen a chief and represent a modest power. As a result of these conditions, it was much more difficult to gain
123 their confidence than in the north. In this respect, P. Watterott and the village mayor of Epukiro, Franz Arenat, were especially helpful to me. These Bushmen are of special interest since there
198 is a special women's language among them. It is called Hee-aziba he auseashu. It is in part also spoken by the children and is characterized by having many words that have no clicks. It was only with great difficulty that I was able to take down a few words, for example:

[66 cont.]

	Men's Speech	Women's Speech	Children's Speech
192 198 Evening	n !ŏn	áka uj	–
Shoulder	//kówi	schu !gnóru	tuwi
Alone	n n/e	–	nŏ-e
Old	/gá	tsau-!gna	χ 'uwu
Dread	!goatschi	–	daú-tsi
Arm	//há	!gòm	χ 'ùm
Armband	gama gama	–	gama gama
Ashes	do	–	dá dówa
Branch	!Khai ≠haúsi	–	dá-i
Eye	/gá	–	schoú-dă
Ax	/i	–	–
Cheek	tsoŭ //á	/gám	–
Beard	tsi ≠khói	–	dschi-tũe
Stomach	≠gu	–	dŭb
Leg	//gŭm	/gowí	ju Tăm
Mountain	//khámi	//khawí	ŭ káshe
Bee	so schum	schúm	schŭm-si
Bitter	//ga	//gà	dschi da

[66 cont.]

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	Men's Speech	Women's Speech	Children's Speech
Leaf	dorá	dorà	dschi do-a
Blind	schŏŭ	/ga	–
Flower	ngŏ	gŏ	tsi-gu
Blood	/a↘	/ao↘	/ou↘
Bride	tsaŭ	á	–
Bridegroom	≠gou ≠khán	≠gnom	–
Firewood	nda	–	da
Well [for water]	//ga	–	ha
Chest	//goá	/goá	dschi-túa
Chameleon	!nobésa'	–	nábasa
Thumb	//gaŭ goë	≠goŭ	dŏŭ dŭm
Thorn	//gái	–	/gai
Thirst	măm /gám	/gam	tăm-du
Egg	dschi !nŭ	gŏ	dschi nŭ
Lizard	!gŏrŭ	!gorŭ	dorŭb
Intestines	!gusi	ssi	–
Fever	//gái	≠gi	–
Finger	!goŭ	!gou	dŏu

[66 cont.]

	Men's Speech	Women's Speech	Children's Speech
Flame	da tǎli	–	tarí
Flesh	//khá	//khá	thá
Fly	soa soá	–	doá doá
Flea	soa soa /né	–	doá
Wing	!kóhi	–	dschi tǔi
River	≠nõ	–	nō
Woman	tsao! gná	!gn-ná	thấŭ
Poison	!óa	!o	–
Grass	//khei-si	//ei	ei-si
Hair	ñi !khói	!khoi	ikhoisi
Hand	!gaŭ !n	!gou	taúne
Neck	≠gai	–	rŭ-tè
Hard	≠khaŭ	–	dschi-tau
Hot	!khúi	–	ûi
Hunger	//kha-be	–	dawí
Porcupine	//gan	–	tam
Cold	//ga-ú	–	tse
Small	tsē ma	–	tsáma

[66 cont.]

	Men's Speech	Women's Speech	Children's Speech
192 198 Bone	≠ŭ	–	ŭ
Leather	!noŭ	–	thấu
Liver	dschế	–	tē
Light [easy]	schŭi	–	da-sii
Man	!hoấ	!hoấ	hoấ
Tired	≠bế	–	oe
Mouse	!hŭi	–	nui
Navel	nế	–	ne
Night	/gu	/ngŭ	du
New	se	–	dise
Ear	/húi	–	m-húi
Guinea fowl	a di	–	á-ni
Pipe	!khố	–	oh
Smoke	da schŭấ	–	dásua
[67] Rich	!gấŭcha	–	ti
Rib	≠khási	–	dási
Salt	dimĭ	–	diri
Shadow	!kha-di	–	khári
Bad	/khấŭ	–	!khã

[67 cont.]

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	Men's Speech	Women's Speech	Children's Speech
Beautiful	/hm	–	hm
Tobacco	shorǒ, schǒli	–	sǒ-re
Day	/gam ña	–	tai-khé
Forest	!goǎ	–	dain tu
Warm	//ǔ	–	tǔi
Road	//nǎma	–	nña
Water	!gǔ	–	du

[Fig. 22-23 appears here.]

211 [68] The accompanying figures show the incising on messenger staffs, in other words, a kind of picture writing. Von Zastrow and Vedder, op. cit., page 430, observed in this connection:

(202) "Anyone who does not want to go to a friendly kin group himself, but sends a messenger instead, must give this messenger a messenger staff. It is about as thick as a thumb and bears numerous signs of leaves, worms, caterpillars, pictures of human beings and animals, and other figures. The figures look almost as though they were burned in, but they are made in quite a different fashion. The peeled stick is warmed in the fire, and in the upper layer of wood thus softened the drawings are pricked point by point with an awl or a sharp thorn. When a figure is finished, one uses the core of the ero plum, which, when roasted, is black and can be used as a kind of paint, like a firm mass of fat. The black, oily color is spread over the figure and soaks into the pricked holes. The superfluous color is then wiped off with a soft piece of hide. The Bushmen claim that every friendly kin group knows the different messenger staffs of the chiefs of other friendly kin groups and that forging messenger staffs is a hopeless and impossible undertaking."

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